THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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THE CAUSE OF POVERTY.

The New York *Tribune* asks, Why Southern people are poor? and replies—They grow raw materials which are sent North and returned manufactured, selling from 10 to 100 times above the first cost. They plow with Northern plows, hitched to Northern harness, cut wood with Northern axes, work lumber with Northern tools, drive Northern nails with Northern hammers, and paint houses with Northern brushes dipped in Northern paint. In short, they rock their children in Northern-made cradles, clothe them in Northern cloth, and bury their dead in Northern-made coffins, which are lowered into their last resting-place with Northern-made cord. The remedy proposed is to patronize those who are manufacturing at home, so that they may accumulate capital, enlarge their business and encourage others.

From the foregoing it is easy to discern the cause of poverty. Any people who are not self-producers, of necessity have to pay for the hand labor of others. Realizing this, President Young at an early day made strenuous efforts to introduce machinery into the Territory of Utah, to enable the people to manufacture their own cotton and woolen cloths, and stop as much as possible imported articles.

The wisdom of this course is quite plain. So far away as the Saints are in the valleys of Utah, it makes it very expensive to transport every article needed by so large a community, thereby draining the Territory of its wealth in paying for foreign labor, whereas if the people endeavor to supply each other's wants, or have courage and stamina sufficient to deny themselves certain little conveniences, till they can be produced at home, it would keep their capital among them. We should at least, as a people, encourage home manufactures in the start, if they are not at all times equal in outside appearance and finish to imported articles, and thereby benefit the community, for in neglecting to do this we may crush out the spirit of enterprise that in some new beginner is striving to develop itself.

Much was said at the last General Conference on this subject, censuring the practice of importing into the Territory such articles as honey, cheese, butter and canned fruits, the production of which this country is so well adapted to. There was quite a sharp

touch of irony in the remarks of one Utah manufacturer, wherein he alluded to the suicidal course of some in thinking articles were not fit for market until they had been "sanctified by importation." The *Deseret News*, also, has but little faith in this sanctifying influence. Under the head of "Who will be first?" is written the following:—

"If present indications hold out, the coming season will be the best for fruit ever seen in Utah, and it is not extravagant to say that in ordinary or even what have been considered poor seasons hundreds and even thousands of excellent apples, peaches and other fruit have gone to waste. Notwithstanding this, immense quantities of canned fruits are yearly imported to this Territory, and thus thousands of dollars are needlessly spent in obtaining from abroad that of which we would have a superabundance at home, providing it was properly treated. It is certainly one of the mysteries that among the many enterprising men of capital in this city not one has ventured into the fruit canning business, which, in a fine fruit growing region like this, could scarcely fail to be profitable. The home trade alone would be sufficient to render it eminently so, and when it is considered that outside markets could also be supplied from here, what could hinder an immense business of this character being built up? The material is not only abundant, but it is also generally of a very superior quality.

We have alluded to this matter several times before, and we hope to learn, before long, that some enterprising individual or company has taken it in hand. The people of Southern Utah have set the example to the other portions of the Territory. In that part a kind of co-operative concern has been organized, a suitable building been erected, and the necessary apparatus obtained for the purpose of going extensively into the fruit canning and wine making business. Who will be the first to commence the fruit branch in this city?

There is another branch that might be profitably carried on in conjunction with the fruit business—the manufacture of pickles. While the people here are using imported pickles, they have around them as good facilities and materials for making them as exist anywhere. The amount of material of which they are made that can be raised from only one acre of good land is almost inconceivable to those who have not thought of it. Let us have home-canned fruits and home-made pickles, by all means. Let somebody hereabout emulate the example of the people of "Our Dixie."

Every Latter-day Saint that hopes to gather to Zion should bear these things in mind, and feel a pride upon reaching there in patronizing the manufactures of our own people in preference to that of those who have no interest among us but that of gain. The Latter-day Saints have been taught from the first to wean their affections from the follies and fashions of the world, to let the beauty of their garments be the work of their own hands, and cut themselves loose from following after the examples of those who know not God nor keep his commandments. S. S. J.

MEN AND WOMEN AS CRIMINALS.

Mr. Lecky and other philosophers have argued *a priori*, that, from the predominence of the emotional and sympathetic in women, most of the crimes committed by them would be of a self-sacrificing character, while the criminal acts of men would be more largely revengeful, malicious and self-seeking.

In a paper read recently by Dr. Edward Jarvis, of Boston, before the American Social Science Convention, he presented facts which afford abundant and convincing evidence in confirmation of this argument. The Doctor collected his figures from the annual reports of prisons in England, Scotland, Massachusetts and New

York City, and those figures prove that the men commit by far the most of the crime, not only the largest but the worst part of it. The statistics covered a period of a number of years, and 806,739 criminals, of whom 508,536 were males and 298,203 females, the men criminals thus being nearly double the number of the women. But the facts went still further against the men, for 243,273, or nearly one-half of the 508,536 male convicts committed selfish crimes, or crimes against property, and crimes of malevolence, while only 65,668, or between one-fourth and one-fifth, of the 298,203 female convicts committed crimes from selfish or malicious motives. These figures give a basis for the rule that nearly fifty per cent of the crimes committed by males are prompted by selfish or malicious motives, while of the crimes committed by women only a fraction over twenty per cent are of that class.

But for the women the figures make a still more favorable showing, for they include the arrests for prostitution, night-walking and intemperance. Now though the law is usually much more strictly enforced against women who are guilty of lewdness or intemperance, than against men who are so guilty, it is a notorious fact that the number of men who commit those crimes is very greatly in excess of the number of women who do so. The law, as commonly administered, permits a far greater laxity to men than to women in these particulars, being much more ready to punish the latter than the former, even when equally guilty.

In regard to repetitions of crime, statistics taken from the prison records of England, Scotland, and Massachusetts, show that the average committals for each of 328,460 men were less than two, and for each of 127,786 women the average was 3.46. Thus, while 100 males went to prison 182 times, 100 females went 346 times. At first sight this seems to tell badly for the women. But it must be taken into account that if a man commits a crime, he is not always shut out from society, and the way back to "respectability" is neither very long nor very hard, but when a woman becomes an offender against the law, society offers her very little encouragement to reform, the rule being for her—"one step in crime, one exposure of her guilt, and then irretrievable disgrace," for the door of society is cruelly, almost savagely shut in her face, and she has no "open sesame" at her command.—*Deseret Evening News.*

THE MODOC WAR, AND WHAT SHALL BE DONE WITH THE MODOCS?

It is time that, in the name of humanity, the whole press of the continent, should denounce this war as a wicked war—wicked in its inception and wicked in its prosecution. Who originated it? The Indian? No such thing. It was the white settler. He it is who has alienated the red man, cheated him in his bargains, deprived him of the dues furnished him by the Government, ravished his women, taught him the refinements of vice, and, whenever strong enough, driven him farther and farther from his ancestral hunting ground. We are not coloring the picture. We have learned enough from traders employed in the fur companies who have forts near the different Indian reservations and from missionaries who have lived long and intimately among the various tribes. The Indians have no press to recite their wrongs, no representatives to plead their cause, no means to get public opinion right, except such stray testimonies as some few of their white friends who knew them well, may be disposed to give them. They have thus small chances against the hosts of army and government contractors, commercial agents, settlers, squatters and adventurers who persecute them into resistance, goad them to hostility, and, with exaggerated accounts of their cruelty, draw out against them the troops of the country.

We are not the apologists of the Indian. We know too much of him

to view him through the spectacles of Fenimore Cooper or of Schoolcraft. We can enumerate all his faults. He is desperately idle, he is filthy in his habits, capricious and inconstant, prone to immorality, though not more so than his white brothers. But he is not naturally treacherous or cruel. The instinct of blood has gone out of him for many generations past. If you attack him he will fight; if you threaten, he will kill; but, considering his inferior civilization, he is less pugnacious and less bloodthirsty than the ordinary average of white men. There are some few virtues among them to offset all these vices. The women are gentle and loving and generally faithful to their husbands; the men are brave and confiding. If the Indians of to-day have degenerated from the masculine type of the Pontiacs, the Logans, the Garakonties, or the beautiful female type of Pocahontas and Catherine Tegakvita, they are not all degraded and debased to the level of the Nevada "Diggers." There is something noble yet in the North American Indian.

We say, in the second place, that the war is wicked in the manner in which it is conducted. Its object is to exterminate the Indians—to get rid of them once for all. It is pretended that there is no alternative. We deny it. These men, savage though they be, are not wild animals. They can be brought to terms. They can be made to submit. Nay, they can be converted into quiet citizens. See how well Brigham Young has succeeded with the neighboring tribes. See what the South, the maligned South did for her Indians. She how she treated the Creeks, even after the massacre of Fort Mims. See what old General Jackson did for the Cherokees and Choctaws in 1830, when he transplanted them west of Arkansas, where they still live peaceably. See what the English have done for the savages of British America. Look at the pretty, happy village of Lorette, near Quebec, where lingers the remnant of the gentle Huron race. Look at Caughnawaga, over against Montreal, where the fierce Iroquois have been subdued into good Christians. Look at Manitoulin Island, where dwell the descendants of the Algonquins. See how the Hudson Bay Company, and latterly the Manitoba Government, have managed and controlled the various tribes of red men in that country. Shall the Sioux, the Blackfeet, the Modocs, the Apaches, and other Western tribes, fare worse than their brothers, because they have to do with a people which boasts of its superior enlightenment and humanity?

We know the cry has gone forth, "The Indian is doomed." It is a heartless cry and as silly as it is cruel. The Indian is doomed only if the United States are determined to doom him—if they persevere in their barbarous resolve to hunt him over mountain and over plain, until he disappears for ever.—*News and Frontier Advocate*, Quebec paper, May 30.

MARRIAGE AND THE MARRIED.

Around the "Curiosities of Marriage"—as we may call them—revealed by the Registrar-General in his annual reports, the greatest amount of interest to the ordinary reader probably centres. The mean marriage rate in England for the thirty-three years, 1838-70, was 10.48 to every 1,000 of population—the lowest being 14.74 in 1842, and the highest 17.88 in 1853. In 1862 the marriage rate was 16.12 per 1,000 of persons living, then came a gradual yearly increase till 1866—the year of great financial disasters—when the rate had reached 17.6 from which, however, it fell away by degrees to 15.97 in 1869, rising again in 1870 to 16.18. The number of persons married in 1870 was 363,310, or 9,370 more than in the previous year; and of the 181,655 marriages registered, as many as 137,986 were solemnized according to the rites of the Established Church, 01 per cent.

of these being by special and 12 per cent. by ordinary license, 83 per cent. after banns, and 3 per cent. by superintendent registrars' certificate. Of the marriages which took place outside the Church of England 17 per cent. were Roman Catholic, 1 per cent. Quaker, and 8 per cent. Jewish marriages; while 41 per cent. were performed in chapels belonging to the various Christian denominations, and the same proportion at the registrars' offices as civil marriages, without any religious ceremony whatever. These last show a steady increase in recent years, having risen from 15,058 in 1867 to 17,848 in 1870. The marriage-rate is, of course, greatly affected by the general prosperity or otherwise of the country, by the cost of living, and by the state of trade. When employment is easily obtainable, provisions cheap, wages high, and commerce flourishing, then, as might be expected, the marriage-rate goes up; so that, reasoning backwards, a condition of general prosperity may be safely inferred from a high marriage-rate. If proof were required, it might be adduced from the testimony of three Scotch registrars, one of whom reported not long since that the fishermen of his district having had a more than usually successful season, the local marriage-rate went up 80 per cent., while another reported that the fishery in his neighborhood having been a failure, there was, in consequence, a total absence of marriages, and a third bore similar testimony to that of the second. In fact, as a contemporary put it at the time, it was reduced to a case of "no herring—no wedding," and this same principle so generally obtains that the marriage-rate of the whole kingdom is very perceptibly affected by it. With respect to the conditions of the contracting parties, it appears that, out of the 181,655 marriages solemnized in 1870, 148,848 were between bachelors and spinsters, 8,134 between bachelors and widows, and 9,307 between widowers and widows. There were, therefore, 164,214 spinsters, and 156,982 bachelors married, and 24,673 widowers, and 17,441 widows re-married in 1870—showing that the disposition and ability to marry again are much greater in men than in women. In thirty-four instances one or other of the parties had been previously divorced. Twenty of these were men and fourteen women—19 divorced men marrying spinsters, and one divorced man a widow; while ten bachelors and four widowers mated with divorced women. In the ten years 1861-70 six divorced men married each a divorced woman. Two of these marriages took place in 1869, but in 1870 there was no instance of the kind recorded. In the statistics relating to the ages of the persons married is material enough for a long dissertation, but few particulars only must here suffice. In a great many instances the exact age is not recorded, the words "of full age," "minor," or "under age," being entered instead; but in 127,040 cases, that is about 70 per cent., the precise ages of both parties were noted, and they furnish the data for a couple of pages of most interesting table. The average age of the men married in 1870 was, it appears, 27.9 years—that of the women was 25.7. The mean age of the widowers was 42.6, and of the widows 38-8, that of the bachelors being 25.8, and of the spinsters 24.4. In eleven instances the husbands were from 80 to 85 years old: one of these gentlemen married a lady of four-score, two others taking wives of between 30 and 35. One old lady, after leading a life of spinsterhood for more than 70 years, became the bride of an old gentleman of over 75, of whom it is only right to add that he, too, had never before participated in the joys and sorrows of matrimony. Another elderly spinster of over 65 induced a bachelor of about 30 to make her his wife, and two widows, of 70 married husbands of 40 and 65 respectively, while three more sought for connubial bliss by alliances with widowers of, in one case 55, and, in the other two cases, of more than 70 years. The most striking instances of disparity of age are those of old men marrying young girls. In one case a widower of 60 married a girl of 15, and another of 75 a spinster of 21. The eagerness displayed by the female portion of the community for marrying early is exemplified by the fact that

the number under 21 who married in 1870 was 32,971, the newly-made husbands of the same being but little more than three-eights of that number, viz., 12,448. Among the females, 36 were 15 years of age only, 289 were sixteen, 1,602 seventeen, 5,967 eighteen, 11,033 nineteen, and 14,044 twenty; amongst the males 7 were sixteen years old, 64 seventeen, 720 eighteen, 3,393 nineteen, and 8,264 twenty. One widow of sixteen, 2 of nineteen, and 6 of twenty, married husbands of from twenty-one to thirty-five, and a widower of nineteen took a second spouse in the person of a spinster twenty-one. The lack of education is apparent when we say that 19.8 per cent. of the men, and 27.3 of the women married in 1870 signed the marriage register by mark; but even this is a great improvement upon the state of things thirty years ago, when 41 per cent. of the people married signed the register with their marks instead of their own names. It is supposed, however, that from nervousness some only make their marks who are capable of signing their names.—*Daily Paper.*

THE LATEST SCENE IN THE TRAIN CASE.

Train has finally secured an order from Judge Fancher directing inquiry as to his sanity. The New York press in commenting upon the course of Judge Davis, in his summary proceedings upon the 21st instant, explain it by intimating that the prisoner had completely exhausted the patience of the court by his persevering perverseness, and that Judge Davis was determined to get rid of him. They at the same time condemn his ordering Train to a mad-house, as summary, unprecedented, uncalled for, and illegal. The New York *Sun*, in an account of the opening of the trial upon the 21st, gives these particulars. Judge Davis had taken his seat, evidently determined to dispose of the case summarily. Train wore no flowers in his lappel, was downcast, and for once not talkative. Evidently the shadow of the impending doom had cast itself over him. Each juror had a copy of the *Train Ligue*, and the defence began. The counsel pictured the injustice a verdict of guilty would inflict, and read passages from the paper remarking: "Surely these are not obscene." Judge Davis occasionally looked up from the paper he was reading and exclaimed: "It's no use, it's no use; he must be punished. Counsel spoke of the freedom of the press, and the right of every man to hold what religious views he chose. When the counsel said to the jury, "You are to be the judges, thank God, of the character of these passages," Train's friends remarked it was a lucky thing for him, while Judge Davis picked up his mallet and moved uneasily in his chair. Finally, after vain endeavors to quote from the Bible, Byron, Smollet, or Fielding, the prisoner's counsel took his seat, Train grasping his hand warmly. Then the prosecution, dropping the charge of publishing obscene literature, called in one of the "medical experts." His testimony was objected to, when the District Attorney said he wished to show that the prisoner was insane. Here the defence demanded from the prosecution a *nolle prosequi*, which the judge refused to allow upon any grounds. Counsel protested, and were ordered to sit down. Train lay back in his chair and eyed the judge with ferocity. His counsel seemed dumbfounded and the spectators paralyzed. The judge then said to the jury, "Gentlemen, I order you to render a verdict acquitting the prisoner on the ground of insanity." The whole audience was breathlessly silent, the jurors were puzzled, and hesitated, and Train's counsel appealed. Once more the judge repeated, in a determined voice, his order to the jury, whereupon in faltering tones the foreman said, "We acquit the prisoner, on the ground of insanity." Counsel instantly asked a verdict of guilty or not guilty. Judge Davis exclaimed, "It wont do, you are too late. Mr. Clerk, let the verdict

be recorded." Everybody denounced the proceedings as an outrage, and confusion reigned supreme for a few moments. Four jurors declared the verdict not theirs, Train made his appropriate remarks, was made to sit down, and, finally, the court room was cleared, the sheriff taking his prisoner.

After such performance, is there any wonder that the action of the judge should be denounced as unprecedented and unwarranted? It is to be hoped Judge Fancher will see that the coming trial is perfectly impartial, and will give the prisoner the benefit of every doubt. Confining Train in a mad-house is the worse use to which he can be put.—*Salt Lake Herald*, May 28.

CAPTAIN JACK.

WHO RAISED HIM, WHO NAMED HIM, AND WHOM HE IS NAMED AFTER.

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Our reporter has obtained from Mrs. Joseph Knott, an old lady living in this city, and nearly seventy years of age, the following account of Captain Jack:—

In the year 1851, while living at Canonville, Douglass County, an Indian boy came to their house, and speaking the jargon, desired to live with them. He was one of the Rogue River Indians, and belonged to the tribe then located on Cow Creek. She noticed that he appeared to be an active, keen, shrewd-looking boy, and with the consent of her husband, took him to raise, with whom he remained several years. As soon as the boy was assured that they intended to keep him, he insisted on having a "Boston" name, as he called it, and wished to be named after the best-looking of Mrs. Knott's children. This being appreciated by the mother, she decided to name him after her son—their ages, apparently, being about the same—and this son was J. Knott, better known as Jack Knott, of saloon fame. The boys grew up together, and many were the days they spent in the sports of the chase. On one occasion, after he had been with them some time, he became offended because he was told to leave the room, and loaded his rifle with the intention of shooting Levi Knott, but was discovered in season to prevent his designs. This circumstance led to his expulsion from the family, and from that until the present time he has not been seen by them, except in 1855, the year in which he murdered Mrs. Harris, after which Jack went to the Goose Lake country. His mother was a full sister to Rogue River John, who attempted to seize the steamer *Columbia*, while she lay at anchor in the harbor of Crecent City, and also a half-sister to the war chief Sam, of the same tribe, and Chief Joe, who received his appellation from having fought Gen. Joe Lane. All of these facts, and many others which we have no space to mention, were recently confirmed by Judge Prim, of Eastern Oregon, who communicated these particulars to Mrs. Knott, stating that the great Modoc chieftain, Captain Jack, was the boy she took to raise in 1851.—*Portland, Oregon, Herald.*

Who lives for himself alone, lives for a mean fellow.

NOBLE WORDS.—Dr. Chalmers beautifully said, "The little that I have seen in the world and known of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and the threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 24, 1873.

TRAINING OF CHILDREN.

Do parents realize the deep responsibilities resting upon them towards their children? We sometimes think that much greater attention might be devoted to the benefit of the young than appears to be the case, generally. The Lord holds us accountable, not only for their temporal care but their spiritual training. They should be taught, when young, the religion of Jesus Christ, and worthy examples should be placed before their young remembrances, that when they grow up they may be influenced to pattern by them.

It is one of the most lamentable affairs of life to see children neglected in their religious training, and thereby allowed to grow to maturer years partially and sometimes wholly ignorant of God, or his ways, and entertaining no interest in anything but sin. It is a grave error on the part of parents to so neglect this great obligation, but still greater is the responsibility on parents who are members of the Church of Jesus Christ of Latter-day Saints. They know the principles which they have embraced are from God, and that the plan of salvation, as adopted by them, is the only true one. They have before them the teachings of the Priesthood to guide them, with the Spirit of God dictating them on these and all other points concerning the Gospel. Therefore, how necessary it is for them, with this knowledge and these glorious opportunities in their possession, to impart unto their children good teaching and example, that they, too, may acquire the same privileges.

The consideration and proper training of our children have been, from the commencement of the Church, among our highest duties. It is just as important to save our children as it is to save the world. We ought not to overlook due and proper regard for them in our zeal for the salvation of others. Teach and lead them in the ways of righteousness and truth, as we would those who are older; and when they arrive at years of accountability, teach them also to conform to the ordinances of the Gospel. Inculcate in them a belief in the first principles of the Gospel and teach them to be baptized, when at a suitable age. If we never do any more than this towards strengthening the number of God's people, we shall have the infinite satisfaction of seeing our own children saved from the corruption of this world, and know that such deliverance is due, in a great measure, to our own exertions.

Let us, therefore, closely watch our children's training in the religion of Jesus Christ, and when we have completed our work on the earth, we shall have the satisfaction of receiving God's approving smiles, and realizing the fulfillment of the words of the parable,—"Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

J. C. G.

DENMARK.—We learn, by letter, from Elder Erastus Snow, that he had made a ten days' tour of the Aalborg and Aarhuus Conferences, in company with Elders C. G. Larsen and L. S. Andersen; had held eleven meetings and enjoyed themselves greatly. He will be in Liverpool to embark with the Saints who leave on the 9th of July.

RELEASE.—Elder David Cazier, President of the Bristol Conference, is released to return to Utah with the July 9th company.

DISTRICT MEETING.—On Sunday last we attended a meeting at Bolton, at which the various Branches in that portion of the Manchester Conference were represented. There was a good attendance of Saints and strangers, and a most enjoyable spirit prevailed. Several Elders from Utah were present and addressed the meetings. In our next we will be able to give a synopsis of the day's proceedings.

OUT-DOOR PREACHING.—Elder J. B. Fairbanks informs us by letter that the brethren in the London Conference have commenced their summer's work in this direction.

DEATH OF FATHER CYRIL CALL.

At Bountiful, Davis County, Utah, May 23rd, 1873, of jaundice, after a lingering sickness of six weeks, Cyril Call, aged eighty-eight years less one month and six days. He was born at Woodstock, Vermont, on June 29th, 1785, unto Joseph Call, who was for forty years a Baptist minister in Vermont, and who also served under Gen. George Washington in the revolutionary war. His father, John Call, served at Quebec, under Gen. Wolfe, during the French and English war of 1759, while the father of John Call, James, was a soldier during the French or King William war of 1689. Cyril Call served during the war of 1812, and was in the engagement at Plattsburg, under Gen. Macomb in 1814, thus becoming a pensioner under the act of 1871. He became a member of the Church of Jesus Christ of Latter-day Saints in October, 1831, being baptized by Elder John Murdock in the town of Madison, Lake County, Ohio. He was with the Saints at Kirtland, whence he removed with his family to Missouri, suffering the trials and privations of that journey. He was driven into Illinois, when he settled at Hancock County, where his home was burned and his property destroyed by a mob led by lawyer Stephens, of Warsaw, the W. M. of the Hancock Masonic Lodge of which he, Cyril Call, was a member. This Stephens, at the time of the mobbing, asked him to renounce his Mormon faith, which not being done, he ordered the mob to do their duty, which consisted of burning his house and laying waste his property. Thence he moved with his family to Council Bluffs, and in 1850 he emigrated to Utah, where he has since resided, in Bountiful, Davis County, surrounded by the Saints and his posterity, consisting of ninety-seven boys and the same number of girls, one hundred and fifty-four of which survive him. He was the father of thirteen children, one of whom died when eighteen months old; the other twelve became members of the Church and came to this Territory, save one, who died on the way, at Council Bluffs. He lived to see his children of the fourth generation, many of whom surrounded his dying bed. His remains were interred in the cemetery at Bountiful, May 25th, being followed to the grave by a large concourse of sorrowing friends and acquaintances who mourn the loss of an aged father and an honorable citizen, and society of a just and independent man.—*Ogden Junction.*

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T.,
May 29, 1873.

President A. Carrington.

Dear Brother, — It is with great pleasure that I direct these few lines to you, and, at the same time, I must beg to be excused for not having sent to you a communication before this. Your valuable time is doubtless so much filled up, that to crowd upon you with many communications, would rather intrude on your otherwise scarce moments of recreation.

My prayers are daily ascending for you, and for all the Elders throughout the land; and, although I am not much of a writer, nor a man of great noise, in my secret prayers I take pleasure to remember all the interests and all the different branches of the great latter-day work, of which preaching the Gospel and gathering honest Israel is by far not the smallest. But some may think, that attending to the "almighty dollar" is more necessary. On my late mission I learned to realize the fact, that a better spirit attends an Elder, when preaching the Gospel, a duty which we owe to fallen mankind, than when devoting his time to worldly matters. Nevertheless, all is necessary to develop the kingdom, and to keep us from getting one-sided.

Your late tour through the sacred land, which once was the scene of great events, and which will, in this last dispensation, be redeemed, must have been very beneficial to your health, and must have enabled you to obtain useful treasure for the mind. I wished often that I could have been with you, but may it suffice that I had the pleasure to labor a few years under your kind direction in Europe, and I can say that that time was one of the sweetest periods of my life.

Bros. Maeser, Snell, Carlsen and others join in sending their best respects.

I remain your brother in the Gospel,
EDWARD SCHOENFELD.

GREAT BRITAIN.

Norbury, June 14, 1873.

President A. Carrington.

Dear Brother—I am now paying a farewell visit to my wife's friends, previous to returning to my mountain home.

I have thus far been quite successful in tracing back the genealogy of my family, and, I think, by the time I leave England, I shall have obtained nearly 200 names belonging to the family, dating back as far as 1679.

I am sometimes led to believe that the Saints do not attach the importance that they should do to the subject of baptism for the dead, or they would, while in their native countries, endeavor to obtain what information they could respecting their families, and thereby save themselves a great deal of trouble and regret when they have gathered to Zion.

Since we held our Conference in Manchester, there has been a spirit of inquiry concerning our doctrines visible in a number of the Branches, and we are in hopes that it will result in much good.

The brethren are preparing for outdoor preaching. Some have already commenced, and, although as yet with no great results, it may be "like bread cast upon the waters, to be seen after many days."

The Emigration from the Manchester Conference, this year, will more than double that of last. This is very gratifying, as it shows that the Saints are putting into practice the teachings which are given them.

The Saints, I am happy to say, are doing very well, and the work of God is progressing.

Ever praying for the onward march of the Cause of Truth, I remain your brother in the Gospel of Christ,
E. A. BOX.

That man is rich who has a good disposition—who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

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During the Winter of 1845 and 1847 the work of God in Great Britain progressed. The Elders were zealous and energetic in proclaiming the Gospel, and the additions to the Church by baptism were numerous, but the proselytes were generally from the poorer classes and the poverty occasioned among them by lack of employment and consequent lack of means was very great. Under these circumstances it was easier to find persons willing to embrace the Gospel, than to find means to emigrate them. In hopes of finding relief through the aid of the Government, a memorial, gotten up by Elders Orson Hyde, Orson Pratt and John Taylor, then laboring in those parts, and signed by nearly thirteen thousand persons, was presented to Queen Victoria, praying for aid in the emigration of her subjects to Vancouver's Island, or Oregon, suggesting the plan of giving grants of land and other aid to those who should thus emigrate, and showing that by this means much of the distress then existing in Great Britain could be relieved; besides, the territories mentioned belonging to Great Britain would thus be strengthened in power and their resources developed. It was further proposed that if the petition was granted the memorialists would guarantee to furnish twenty thousand people of all trades, and from most districts in Scotland, England and Wales to go at once, or as soon as vessels could be found to take them.

Copies of this memorial were sent to every member of Parliament and other distinguished individuals that the matter might be brought plainly to their notice. Lord John Russell, Prime Minister, wrote in return in acknowledgement of the receipt of the memorial, and Dr. John Bowring, Member of Parliament, answered expressing his views as being favorable to the scheme proposed, but admitted that he did not consider it practicable, in view of the heavy demands then being made upon the Government treasury. But no action was taken.

Notwithstanding the extreme poverty of the Saints in those parts, however, a general good feeling prevailed and earnest prayers were offered up by them for the Lord to hasten the time when they might be permitted to emigrate to America and join their brethren and sisters in journeying to the mountains, searching out new homes or sharing with them whatever trials they might be called to pass through. The persecutions the Saints had endured, the loss they had sustained in having their Prophet and Patriarch martyred, and the fact of their being expelled from their homes and forced to face a trackless desert and seek homes in the secluded interior of the continent, far away from every vestige of civilization, did not daunt the honest in heart even in Europe; but on the contrary rather stimulated them to exertion to raise the necessary means to emigrate, as has been stated. In this case was illustrated the truth of the saying, "The blood of the martyrs is the seed of the Church." Though the Elders in Great Britain met with some local opposition to the promulgation of their principles, there was certainly a degree of toleration to be found there, not met with at home in the boasted free republic of America. To this fact probably was due in great part the success the Elders had in preaching there in those early days, and it is a fact that though the memorial to the Queen alluded to was not granted, to Her Majesty and those in power in that dominion is due great credit for permitting the spread of the Gospel in that land, when they might have interposed their influence and power and prevented it.

Harmless mirth is the best cordial against the consumption of the spirits; wherefore jesting is not unlawful, if it trespasseth not in quantity, quality, or season.—FULLER.

THE SHAH OF PERSIA.

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Among the many notables whose presence is expected at the opening of the Vienna Exhibition, not the least interesting to Europeans will be the Shah of Persia, commonly known as Nusser-ed-Deen, but whose real name, on the authority of Mr. Eastwick, is Nasiru'd diw Kajar. To most persons Eastern personages and affairs are enveloped in a sort of traditional haziness not without a certain charm. The London *Times* speaks of jewels in the possession of the Shah valued at two or three millions sterling, and which have never been seen by any European. This is not correct. Mr. Eastwick, formerly in the diplomatic service, has seen them, and has given an account of them in the second volume of the "Journal of a Diplomat," and estimates their value at £6,000,000, or $30,000,000. This is, no doubt, by far the most valuable collection of precious stones in existence. Among these is the Darya-a-Nur, the sister jewel to the famous Kuh-a-Nur, which, according to tradition, was with it in the hilt of the sword of Afrasib 3,000 years before Christ. Rustam took it to Persia, Timour carried it away, and Nadir Shah recovered it when he conquered the Great Mogul, took Delhi and carried away its treasures. The casket of jewels of the Mogul was taken to Meshed by Nadir Shah, and continued in the possession of his descendants till Aga Mahomet, the founder of the dynasty of which the present Shah is the fourth, overthrew the reigning monarch and carried off his treasure to Teheran. It is not improbable that some of the most famous jewels of antiquity are in this collection, and among them the sacred gems that once adorned the breastplate of the Jewish High Priest.

The present dynasty is not Persian but Turkish, descended from the Kajars, a tribe of Turks whom Timour transplanted, for their loyalty to his person, from Syria to Persian Armenia. Under subsequent monarchs they obtained the rich district around Asterabad, in the south-eastern extremity of the Caspian Sea, where they remained vassals of the house of Sophi till the death of Khureem Khan, in 1779. In the civil wars which followed, Aga Mahomet played his part so well that he attained the crown a few years before the close of the last century.

The present Shah is about forty-four years of age, well educated, speaks Arabic, Persian, French and English with ease, and is endeavoring to bring his kingdom into sympathy with the States system of Europe. He left Teheran a few days since, was conveyed across the Caspian by a Russian escort, has by this time landed in Russia, and will proceed by train to St. Petersburg, where he will be the guest of the Czar till the opening of the Exposition. After spending some weeks at Vienna, he will proceed to London as the guest of the British Queen. He will doubtless be feted at both Courts, and perhaps subsidized by one or both ere he returns.

It may interest the curious to know the titles of the Shah of Persia, which are studiously regarded in all treaties and conventions to which he becomes a party. In these he is introduced as: "The Shah, as exalted as the planet Saturn; the Sovereign to whom the Sun serves as a standard, whose splendor and magnificence are equal to those of the skies; the Sublime Sovereign, the Monarch whose armies are as numerous as the stars; whose greatness calls to mind that of Djemschid, whose magnificence equals that of Darius; the heir of the crown and throne of the Kayanians; the Sublime Emperor of all Persia, the Shah Yu Shah."

A concession was lately granted to Baron Von Reuter by the Shah for the construction of telegraphs and railways within the Imperial dominions, which will bring Persia into more intimate relation with Western powers. This is, we believe, the first time a monarch of his dynasty has ever visited Europe.—*Louisville Courier-Journal.*

"BRIGHAM YOUNG AND THE MORMONS."

It has been seldom, if ever, that the San Francisco *Chronicle* has referred to matters in Utah with any show of fairness, and, consequently, the following article, under the heading quoted, makes it likely that, by and by, it may become converted to a rational mode of thinking and writing:

The history of Brigham Young and the Mormons is full of startling and interesting incident. It is the correct thing to do, whenever speaking of this peculiar people, to charge them with having instigated Indian massacres, to have murdered a band of California immigrants at the Mountain Meadows, and to heap upon them all kinds of reproaches for their practice of polygamy. At the same time, it is not unprofitable to remember that they were persecuted in Illinois, driven from Missouri for their belief in a religion not more improbable in its origin or unreasonable in its practices and doctrines than many others that have attained great proportions in different ages of the world among refined and intellectual people.

We may denounce polygamy as contrary to the practice and spirit of the present age, remembering that it has had in other lands and other times the sanction of Divine and human laws. Tested by practical results, we may contrast the people among whom it has existed, and their institutions, without blushing either for the people or their civilization. We find an orderly and industrious community, with few criminals, paupers or prostitutes. Men and women, from among the lowest and poorest and hardest-pressed of the working classes of Europe and America, carving out for themselves new homes in the very heart of the continent—literally making the desert to blossom as a rose.

And now Brigham Young takes in his old age a new departure: resigning his position as Church Trustee, separating himself from secular affairs, but retaining his ecclesiastical character, with a band of zealous followers he pushes out into a new wilderness and establishes his tabernacle in the desert wilds of Arizona, among the bloody and implacable Apaches, some hundreds of miles south of Salt Lake, between the thirty-fifth and thirty-sixth parallels, near the San Francisco mountains, and, on the line of a contemplated railroad he again tempts the fortune of a wild country and the adventures of a new and strange life.

If again he shall build up a civilized community, tame the Indians, build railroads, cities and towns, carry laws and organized society where now savages roam, and change another desert land into fruitful farms and happy homes, who shall say that Brigham Young may not go down into history as the benefactor of his race? Who shall say that in his zeal for his peculiar religion he shall not have accomplished as much for humanity and God, for civilization and man, as many other religious teachers who have been content to stay in centres of luxurious refinement and denounce the man who sought to imitate Moses in leading the people through the wilderness, and Solomon in the indulgences of many wives?

SUMMARY OF UTAH NEWS.

We learn by our Utah exchanges, of late date, that Father Cyril Call of Bountiful, died at his residence, May 23rd, at the ripe age of 88 years.

Machinery for boring artesian wells has arrived in Salt Lake City. The proprietors of the machinery are Mr. C. B. Hawley, of that city, and his nephew, Mr. Harrington, who has arrived there from Iowa, for the purpose of engaging in the artesian well boring business. This latter gentleman, it is said, has been engaged in the business for several years, and has never

failed to find water in any attempt he has made. The site selected for the first operations of the machinery is a short distance north of the Warm Springs and near the city, on land belonging to the Union Pacific Railroad.

"Light-fingered gentry" now ply their avocation in Salt Lake City. Things have changed.

The *Deseret News*, in referring to Indian affairs, says—"They (the Indians) are shewing a greater disposition to be peaceable and industrious than ever before, having gone into farming on the Reservation quite extensively. The gentleman who superintends the farming department there lately reported to Major Critchelow that Tabby and his Indians had sown 250 acres of wheat, besides which about 50 acres of corn and potatoes would be planted. Some of the Indians occasionally leave the Reservation to visit the settlements by written permit from the agent, while others show a disposition to leave it without permission. Some of the White River Indians endeavored to discourage Tabby from farming, telling him that it was only squaws who worked, and that when he worked he must be looked upon as being no better than a squaw. This rather discouraged him, but Major Critchelow wrote to the department, at Washington, asking that a letter of encouragement be sent from there to Tabby, which request was complied with, and which had a fine effect upon the chief. The farming work done by the Indians on the Uintah Reservation this season exceeds that of all other previous seasons combined."

Brother Arnold Goodliffe, writing recently from Malad City, Idaho, to the *Deseret News*, says—"Three Sunday Schools are in successful operation in the valley. The co-operative institution of Malad City is flourishing, and recently bought out the gristmill of Mr. John Nelson, a substantial stone structure. Spring is backward, but the prospect is good for crops, providing our old pests, the crickets, are destroyed, of which there is a very good prospect, as gulls have appeared throughout our valley in thousands, which has never been the case before."

Mr. Thomas Taylor and six others have been arrested in Salt Lake City, on a warrant issued by Judge McKean, and held in bonds to appear at the next regular term of the District Court. It appears that on the 3rd August, 1872, under executions issued against the Hawkeye Mining and Smelting Company, the Territorial Marshal sold the Richmond Mine in Big Cottonwood, as the property of said company. Thos. Taylor purchased the mine, and, after six months, the time given for the redemption of real estate, he received a marshal's deed for the mine. Since the mine was sold, Dr. Smith has had possession until the 6th of May. On that day Mr. Taylor took possession and placed men in charge. Shortly after Mr. Taylor and his men were arrested. It is said that some sharp practice has been employed on the part of one of the attorneys in the case.

The following items we clip from the *Salt Lake Herald*:—

Pioche, Nev., May 24.—A thousand shares of stock of the Wasatch Coal Co. were sold here yesterday at an advance of fifty per cent. of the price agreed on. It is stated that foreign capitalists will establish an iron manufactory near the coal fields, the great iron mines of Utah being in that vicinity.

Agricultural Grounds.—The D. A. & M. Society have secured from Salt Lake City that fine level tract of land north-east of Jordan Bridge, for a park, drive and Fair Grounds. Col. John R. Winder, on behalf of the Society, with surveyor-general Fox, was Monday laying it off, and informs us that there will be a mile drive on the grounds. We presume the Society will erect the necessary buildings, stalls, booths, &c., before Fair time, and leave the track in condition for testing the speed of the horses entered for exhibition.

Major Powell, the Colorado explorer, was in the city on May 28th.

Lively Meeting.—An adjourned meeting of the committee appointed to

make arrangements for the decoration of soldiers' graves, was held in Independence Hall, Monday, and was attended by about seventy-five people. Speeches abusive of Brigham Young and the Mormon Church were made by several parties, prominent among whom was the "General," who presented the following resolution, which was adopted:—Resolved, That the general committee be, and is hereby ordered to refund to Brigham Young, and all other Mormon leaders, all moneys contributed by them for the purpose [of decoration.] General Connor was sorry that such bitter feelings existed; he was satisfied that the committee had acted conscientiously in soliciting money; many of the soldiers who are now lying in their graves at Camp Douglas, had come here under him, and he was going to decorate their graves despite the feelings of anyone; and he invited the loyal citizens of Utah to join him. The meeting was rather noisy, considerable of the hoodlum element evidently being present.

IMPORTANT EXPLORING EXPEDITION.—We met, on Monday, Mr. Baldwin, who some time ago commenced organizing an expedition for exploring the southern part of this Territory and adjoining region, with a view to prospecting for, locating and developing mines of various kinds. He had just returned from the east, and the arms, tools, laboratory and materials for the expedition have arrived. He informs us that he has one of the most perfect laboratories in the west, and on the expedition they will assay and test minerals of all kinds that may be discovered. Mr. Baldwin has been appointed deputy United States Commissioner of mining statistics for Utah. He left for San Francisco on Monday afternoon, where he will meet Professor Thomas M. Blossom, of Columbia College, New York, assayer of the expedition. He expects to return in the beginning of next week, and will soon after start on the expedition, which promises to be one of the most important yet undertaken in this region, as it is certainly the result of an original idea.

Religious belief in the English Army is thus returned: — Episcopalian Protestants, 114,160; Roman Catholics, 44,392; Presbyterians, 16,904; other denominations, 7,569.

A German paper contains a reply from a clergyman who was traveling and stopped at a hotel much frequented by what are called "drummers." The host, not being used to have clergymen at his table, looked at him with surprise; the clerks used their artillery of wit on him without eliciting a remark in self-defence. The worthy clergyman ate his dinner in silence, apparently without observing the jibes and jeers of his neighbors. One of them at last, in despair at his forbearance, said to him: "Well, I wonder at your patience! Have you not heard all that has been said against you?" "Oh, yes; but I am used to it. Do you know who I am?" "No, sir." "Well, sir, I will inform you. I am chaplain of a lunatic asylum; such remarks have no effect upon me."

HOME MANUFACTURES.—There is no surer method of building up a country than by patronizing its industries; no more certain way of injuring it than by sending away from home to buy what can be produced by your home manufactures. Other things being equal, it is always the best policy to buy at home. The principle underlies all departments of trade and production, and is the basis of national as well as local prosperity. If each family in this city sent east for its groceries, there would be no need of such stores, except on the smallest possible scale; if our ladies purchased their millinery and had their dresses made in the States, Denver could dispense with dress-makers and milliners; if boots, shoes and clothing were all bought east of the Missouri, we could get along without shoemakers and tailors; and so all through the various trades, professions and industries. It is home patronage which makes business for everybody, renders money plenty, and creates a substantial local prosperity.—*Denver News.*